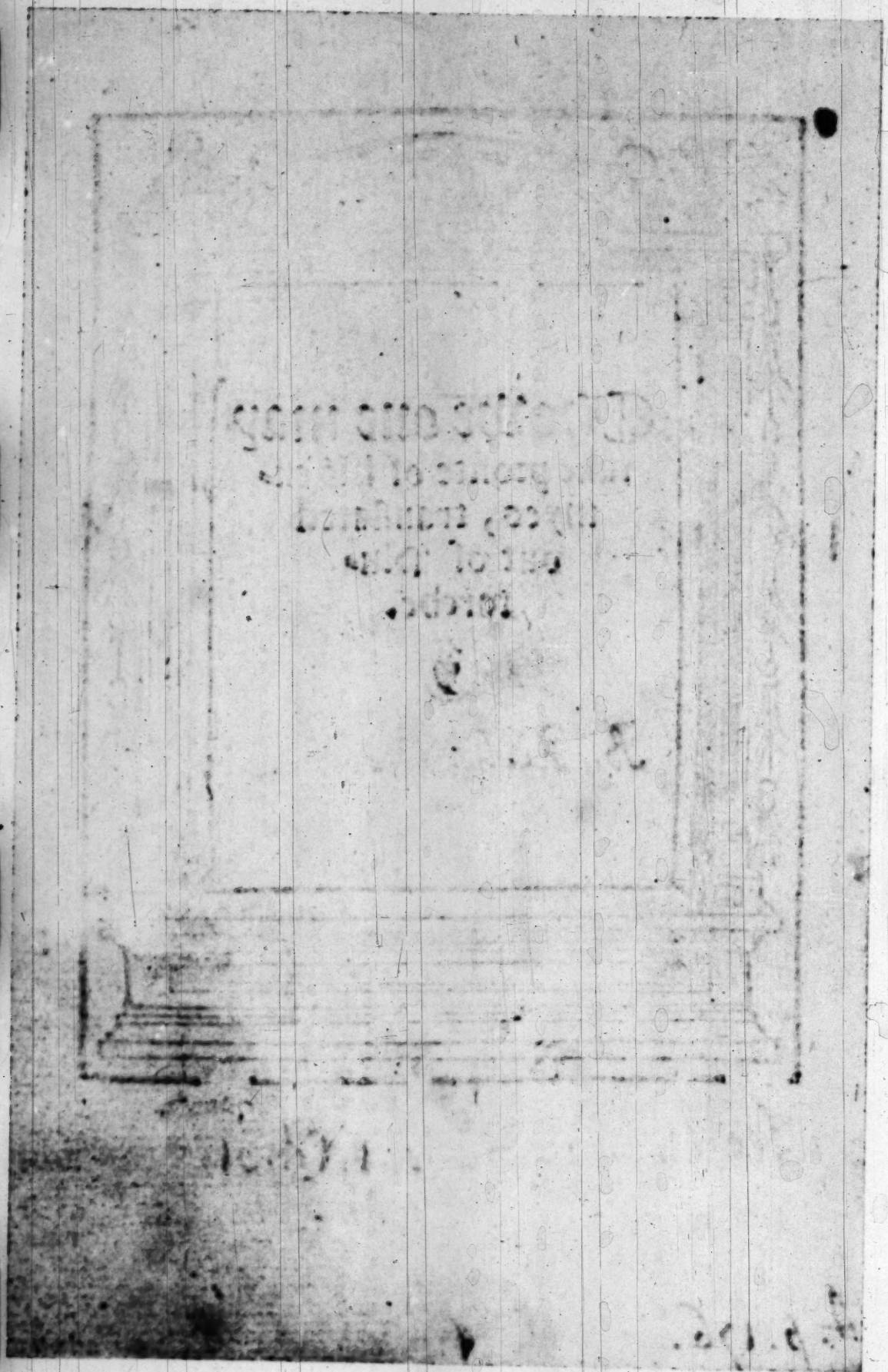
Howe one may take profite of his enmyes, translated out of Plutarche.

By Rich. Paice.

See Athen. Oxon. Vol. 1. Col. 31.

A. p. 176.



Howe one may take profette of his enmyes.

Perceyue my frende / that thou haſt choſē a right pleaſant kynde of lyuynge / voyde of buſynesſes of the comon welthe, wherin neuertheles thou doſte to the comon welthe moche profette: beinge vnto al them that come vnto the, and eke to them that kepe the company, bothe compenable and pleaſant.

But ſins it is ſo, that we may fynde some countrey, that wanteth wylde and hurteful beaſtis, as it is ſayde by Creta: but yet no comon welthe hath bene founde, that hath not norisſhed within it ſelfe, enuy, diſdayne, and ſtryfe: of whiche moſte comonly emnities do growe, ye and if there were nothing els, frendſhyp it ſelfe turneth vs to emnitie, whiche the wyſe man Thion perceyuynge, aſked one that vaunted hym ſelfe to haue none enmye, if he had alſo no frende.

Me thynketh than it were mete for a man of auctorite / and that medleth in the rule of the comon welth / that amōge other buſines

he ſhulde haue alſo conſideration of his enmyes, and to take good hede, that this was not ſpoken for nought of Xenophon: It is a ſubſtantial wyſe mans parte, to take profette of his enmyes. Therfore I haue gathered to gyther thoſe thinges that came in my minde now of late, as I reſoned on this matter, And I haue writtē thē vnto the, in as fewe wordes, takinge hede, as nere as I coulde, that I touche nothinge of thoſe that I wrote afore, in the preceptes of good maner, for I ſe that boke ofte in thy hande.

¶ To men of the olde worlde it ſuffiſed, if they toke no hurte of diuers beaſtis, and in that tyme they fought with hurtfull beaſtis only for that purpoſe. But they that are of later tyme, fyndynge the waye howe to vſe wylde beaſtis, are not onely not hurte, but alſo they take profette of them, fedynge them with their fleſhe, clothyng them with theyr fleces, makynge of theyr mylke and galles, medicines for diſeaſes, and armyng them & defendynge them with theyr ſkyns: in ſo moche þ now it is to be doubted, that if beaſtis wanted vnto man, mans lyfe ſhulde be but beaſtly, wylde, and nedye. So lyke wyſe fyns it ſuffiſeth vnto other, to take no hurte of theyr enmyes: and that Xenophon

ſayth,

ſaythe, profette maye be taken of enmyes, Welefe is not to be taken from ſuche an auctour, but rather the maner and way muſte be ſoughte, wherby this profette maye be gotten by them, that may not lyue without emnities.

The huſbande man can not take from euery tree the wylde nature: nor the hunter can not make euery wylde beaſte gentil and tame: ſo that the waye hath bene founde / that for other vſis, bothe vnfrutefull trees and wylde beaſtis haue bene profitable.

The ſee water is vnmete to drynke, and vnpleaſant, but it noryſſheth fyſſhes, it caryeth vs from place to place / and it ſerueth in bryngynge in and beryng out wares.

But Satyrus the fyrſt tyme that he ſawe fyer, whan he wolde haue taken it & kyſſed it: ho, q Prometheus, thou roughe knaue, if thou take not hede, it wil make thy lyppes ſmerte: for it burneth, if it be touched, it ſeruethe not for that purpoſe: but hit gyuethe lyghte and hete, and is the inſtrument of all craftes, if one can vſe it.

It muſte be ſene therfore, if alſo an enmy, that els were hurteful and dangerous, maye be touched any other waye, and gyue ſome particular vſe of hym ſelfe, and do vs very

great profette. For there are many thinges hatefull and greuous vnto them, to whom they hapen: out of the whiche neuertheles some vse may be taken. For thou seest many vse some disease of the body, for occasion of quiete and reste. Agayne, labours and trauayles / that haue comen by chaunce / haue made many mans helthe more perfecte by exercise. Besydes this, there hath ben many / to whom outlawrye and losse of money hath bene forderance to study and lernyng / as to Diogenes, and Crates. And Zenon whan he herde that his shyp was drowned: Thou doste very well Fortune, quod he, in dryuynge me to my studyenge mantyll.

For lyke as some lyue thynges / that are good in digestyng, and heleful for the body, if they ete serpentes and scorpions, they degest them: yea and there are some, that are norissyed with stones and shelles, by reason of the force & hete of the spyrites, that turne these thinges in to norysshement: where as these / that bene tender and sickelye, can nat awaye with breadde and wyne. So fooles marre and also lose frendshyppes, but they that are wyse, can profitably vse enmities.

Fyrste therfore that that in enmytie is moste hurtfull / semeth vnto me to do great

profette,

profette/if one take hede to it. what is that? sayste thou. Truely an enmye alway watchynge / marketh what thou doste / and in sekynge occasion of sklaunder / prieth and peryth alwaye on thy kyuyng, percyng with his syght lyke a Lynx, not only the tymber, the couerynge, and the walles of thy house, but also thy frende, thy seruant, and whom so euer kepeth the company/that as nere as he may, he wyll knowe what thou dost, percynge and tryenge all thy secretes. where as our frendis by our delay and negligens, ofte tymes are bothe sicke/and dye without our knowlege. And of our enmyes / welnere we marke theyr dremes. So that the disseasis / the dettes / the skoldynges with theyr wyues / shall rather be vnknowne of them/whose they are, than of their enmyes. So, chiefly dothe he marke fautes / and abone all thynge, them he seketh. Euen lyke as these Grypes, that flye vnto the sauour of stynkyng caryes, and them that are holle and cleane they smelle not: So if there be any thyng foule/or fautie/ or after apetite, in thy lyfe, this prouokethe thy enmye, thereto he leapethe/ who so euer hateth / that he pulleth and twytcheth. Se it not therfore profitable to the, to be constrayned to that

poynt / that alway thou lyue hedefully and warely, and that thou nother do noȝ say any thynge rechelesslye, oȝ vnaduisedlye : But alwayes, as they that are aferde of some disease kepe pȝecise diete foȝ surfetynge / so to kepe fauteles and vnblamable maners. Foȝ suche hede bȝedethe in vs a purpos and a studye of fautles lyuynge, in restraynynge desyȝes of the mynde / and in withdȝawynge and reuokynge the thoughte. Foȝ as these cities, that by theyȝ nere enmys, and continuall warre, lerne sobernes and diligens / and as they kepe theyȝ lawes better / and gouerne better the comon welthe : so they, whom enmyte hath dȝyuen to this poynte / that in their lyfe they be sobȝe and heedful, to auoyde folye / to do all thynge compinably without negligens of any thynge / are bȝought kyttell and kyttel ere they beware, in to a custome of not offendynge, and of redȝessynge theyȝ maners, if reason helpe anythynge.

Foȝ who that haue this alway in remembȝance, that Pȝiam and his chyldȝen myght be gladde to haue had suche enmyes, whereby they toke hede to them selfes, and were renowmed : truely it shall withdȝawe, restrayne / and leade them fȝ suche thynges / that

that shulde be pleasure and laughter for theyr emnyes.

We se also these musiciēs ofte tymes slake and not very hedeful, as ofte as they synge in audiens alone: But if there hapen any disdayne/and stryfe with other: than they do not onely applye theyr myndes better, but dresse their īstrumētes more diligētly, chuse theyr strynges / tune them more preciselye/ in assayenge often theyr acorde: So who that perceyuethe/that he hath a disdayner, both of his name and of his lyuynge, taketh better hede to hym selfe / he examinethe all his dedes, and redresseth all his lyfe. For of trouthe noughtynes hath this propretie, that in offendynge, it ferethe more enmyes than frēdes. Therfore Scipio whan some thoughte Rome to be in a suertie, bycause Carthage was distroyed, and the Grekes ouercomen: Ye but nowe, quod he, we are in greattest peryll, sins nowe we haue none, whom we drede or fere.

Take with this the answere of Diogenes very excellent and mete for a philosopher: To one that asked hym / whiche waye he myght be reuenged on his enmye: If thou make, quod he, thy selfe an honeste and a good man.

Moste parte of men are sorye / whan they se the fayre horse / or wel praised dogges of theyr enmyes : And agayne they are sory, if they se theyr lande wel husbãded, or their gardeyne fayre and goodly. What trowest thou than they wyll do / if thou shewe thy selfe an vpright man, wyse / good / & thrifty, excellent in wel sayinge / pure & vncorrupte in matters of charge : In temperance of thy lyuynge, sobre and mesurable, vsynge to plowe a depe forowe in a wyse brest, whens out do sprynge goodly and fayre councels ? ¶ They that are ouercomen, saythe Pindarus, haue theyr tonge tayde, that they dare not ones hysce. But that is not aplyable properly in euery one, that is ouercomen of theyr enmyes, But in them onely, that se them selfe ouercomen of theyr enmyes / in diligence, in wysedome / in greatnes of the mynde, in gentylnes, and liberalitie. These thynges do folde vp a tonge, as sayth Demosthenes, these do shutte and close vp the mouth, these do stoppe the throte, these cause silence, these cause the, that, as sayth Pyndarus / thou darste not ones hisce. Therfore endeuour thou thy selfe / sins thou mayst, to serue better than they that be nought.

Therfore if thou desyre to greue thyne

enmye /

enmye, do it not this way, to cal hym leude, or dronkerde, knaue, or nygarde, or slut-tysshe or slouen, but rather endeuour thou thy selfe to be an honest man / endeuour thy selfe to be sobre, & measurable, to be trewe, and to entreate them gentyllye and indifferently / that kepe company and medle with the. But if it so hapen / that thou falle to chydyng and reuylyng / take hede that thou be cleane without those fautes, for whiche thou rebukest an other. Returne thy selfe in to thyn owne brest / loke in to thyne owne bosome, and marke well / if there be any thyng filthy or subiecte to vice: Lest parauenture some yll tonge haue occasion to cast this in thy tethe: He saluethe other / and is hym selfe full of botchis.

But if he cal the vnlerned, aplye thou thy selfe to study, and quicken thy endeuour, if he call the cowarde, styrre thy corage and the redynes of thy mynde / if he calle the vnchast and vicious, chace out of thy mynde the desyre of luste / if any suche printe / vnware to the, stycke in the. For there is nothynge fouler than suche rebuke, that reboundethe to the rebuker. And there is nothynge more greuous or sharper. For lyke as the reflection of light doth most hurte to

sore

sore eies, so do yll wordes/whiche trouthe returneth thyther as they came fro.

Truely lyke as the northest wynde drawith cloudes towarde it/so doth yll lyuyng drawe yll speakynge vnto hit. Therfore Plato, as ofte as he sawe any do vncomly, to him selfe was wonte to say: Am I suche in any case?

Ferthermore he that hath skolded with an other, if he forthwith beholde his owne life, and redresse it, chaungynge it in to the contrary/and correctynge hit: truely he shall take great profette by skoldynge, and other wyse it is bothe taken and also is a very folisshe thyng. For so comonly men are wont to laugh at him, that is balde or croked, and blameth an other for the same vicis. But it is moste of al to be laughte at, one to cast a rebuke to an other/whiche maye haue some rebuke turned to hym selfe. As Leo of Byzantia, whan a foule croked felowe cast vnto hym the sorenes of his eies: It is natural, q he, But thou dost cary thyne owne rebuke vpon thy backe.

Therfore beware that thou caste not adulterie in ones tethe, if thou vse a more fylthye fleshelye luste: nor attwite not one of wast/if thou be a nygarde.

Alcmeon

Alcmeon layde hit to Adrastus / that he was cosyn to a woman / that slewe hir mother. But what sayde he agayne? He laide to hym agayne not an others faute / but his owne, sayinge: Thou slewest thy mother thyne owne handes.

Domitius iested with Crass' on this wise: Dyddest thou not wepe, whan thy Lampray was deed, whiche thou haddest kepte in thy stewe? But Crassus returned the checke on this facion: Dyddest thou wepe at all / whan thou berydiste .iij. wyues?

He that shulde checke an other / maye not be a iester, or a skolder, or a foole: But he muste be suche one / on whom no checke nor faute may cleue. For it semeth that god cōmande this, Knowe thy selfe, to no man more than to hym, that shulde blame and checke an other: Lest, if they say what they wyll, they here that that they wolde not. For it is wonte to be as Sophocles sayth: Whā thou hast powred out wordes folisshely / & sayd them with thy good wyll, againe thou shalte here the same agaynst thy wyll.

And that is the profette and commoditie / that may be taken of chidyng with enmies: and no lesse profette cometh of the tother / that is, if one be yll spoken of / and rebuked

of

of his enmyes. Wherupon hit was well and truly spoken of Antisthenes: It behoueth a man for the safegarde of his welthe and prosperitie, eyther to haue sure trustye frendes / or sharpe enmyes, bycause they in warnynge, tother in rebukynge, refrayne hym from vicis.

But truely bycause that now adays frendshyp hath loste his spechе to speake frelye, and flaterie hath tonge inough / warnynge is domme: it remayneth therfore, that we muste here the trouthe of our enmyes. For like as Telephus coulde not be heled of his wounde by no surgen of his owne felowes, and was heled by an other wounde, that Achilles his enmie gaue hym in the same place: so they that haue no frendly warner, muste suffre the wordes of an yll wyllynge enmy, wherby they may correcte & amende their fautes. In whiche tyme the thynge it selfe oughte to be consydered, and not the mynde of the yll speaker. For lyke as he that thought to haue slayne Prometheus of Thessali, by chance strake so a wenne that he had / that he saued the man, and by breakynge the wenne rydde hym of the peryll: so hit is not selden sene, that a rebuke caste

out

out by enmyte and hatred, healeth a ſore of the mynde, that was paraventure vnknowen or elſe vnregarded.

But many that are touched with a rebuke, do not conſidre this, whether they be gyltie of the ſhame that is layde to them, but they loke rather, if he that layde hit, haue any thynge in hym, that may be caſte agaynſte hym. And lyke as wreſtlers in the wreſtlynge place/do not bruſſhe away the duſte/ but one arayethe an other: ſo with rebukes whan they mete to gyther, one of them ſhameth an other. But it were more acordyng, that he that hath had a checke of his enmy, ſhall take that away that is layde agaynſte hym, rather than a ſpotte that one ſheweth hym in his gowne.

Ye and alſo if one lay to thy charge a faute, that thou arte not gyltie in/yet hit is to be ſoughte, vpon what cauſes that yl ſpekynge dyd growe: and than it oughte to be taken hede of and fered/leſte that vnware we do any thynge lyke that, that is layde agaynſt vs. As Iacides kynge of Argyne, for his trymme buſſhe, and a lyttell more pyked apparell/was ſklaunderde amonge the cõmon ſorte/as tender and womannyſſhe.

The

The ſame hapned to Pompey / bycauſe he ſkratched his heed with one fynger, altho he was farre inoughe from tendernes and wantonnes.

So alſo it dyd hapen vnto Craſſus, which to bye a propre ferme, ofte tymes reſorted to a woman of religion, for to wynne his good wyll.

Truely Poſthumia by reaſon of hir libe-rall laughyng and talkynge with men, was ſo ſklaunderde, that ſhe was accuſed of adulterie, altho hit was founde, that the faute was not trewe: Yet the byſſhop Spurius Minutius at hir departynge warned hir / that ſhe ſhulde talke with as great drede of ſhame, as ſhe dyd lyue.

And Themiſtocles whan he offended no-thynge, yet he gatte by Pauſanias to be ſuſpecte of treaſon / by cauſe he vſed hym ſo familiarly / and ſent hym dayly lettres and meſſengers. Therfore whan there is any thynge ſayde agaynſt the, that is not trewe, thou oughteſt not therfore / bycauſe hit is falſe / to let it paſſe. But trye with thy ſelfe, if thou haue ſayde or done any thynge, or aſſayde any thynge, or if amonge thy familiars there hath any thynge bene, that hath gyuen hym prouable occaſion: and if thou

fynde

fynde it, take hede and auoyde it.

Truely if harde happe, that comethe by chance, teacheth some, what is best to do, as Neropa speakethe in a playe: Fortune in takynge awaye that, that was mooste dere vnto me, hath made me wyse, to my coste. Why shulde we nat aswel vse our enmye for a teacher lesse costly / that may profette vs, and teacheth vs some thyng, that we knewe not afore? For truelye many thynges an enmye perceyueth better than a frende, by cause that loue blyndeth in the thyng that is loued, as sayth Plato. But vnto hate is ioyned bothe besye serche and bablynge.

When Hieron had his stinkyng breth cast agaynste hym of his enmye / he came home and chode his wyfe, sayinge: Why diddest not thou shewe me this faute? But she that was chaste and symple, answered: I had wente, quod she, that all men had sauoured on the same fassion. So that that, whiche may be sensiblely perceyued, & those thinges that be in the body seene of euery man, thou shalte soner knowe them of thyn ennemyes, than of thy frendes or felowes.

Put to this, that where it is no smal parte of vertue to haue a sobre tonge / alwayes obedient to reason: that thou canst not haue,

Without thou by moche exercise, hede, and studie, subdue the yl motions of thy mynde, of whiche sorte anger is one. For as from fooles wordes do skape out, and as Homere saythe: The fleinge voyce forsakethe the closure of the mouthe, So is it most wonte to hapen to Vnexercised myndes, that slippe and slyde, by Vnmoderate anger, by Vntemperatnes of mynde, and by smalle hede of kyuynge.

More ouer, as saythe the godly Plato / the lyghtest thynge that is, bothe god and man punysshe with greatest payne. But a tother syde / sylence where as hit is alwaye gyltles / and not only not hurtfull, hit hath besydes in thydynge / a sauour of Socrates constance, or of Hercules force rather / for he also toke lesse hede of greuous wordes, than he dyd of flyes.

Surely where as there is nothynge more graue or fayrer / than whan thy enmy chydeth, to holde thy peace, as one that sayleth by a great rocke, so also dothe suche an exercise spede ferder. For if thou Vse to suffre thyn enmyes chydynge, holdyng thy peace, thou shalte verye easelye suffre thye wyues skoldynge, whan she is angry, & bere without trouble the cryenge of thy frende, and

the

the combze of thy bzother. For of thy fa-
ther & thy mother thou wilte ſuffre knockes
and ſtrokes, and be not moued with angre.
And Socrates dydde ſuffre Xantippa his
wyfe at home to chyde and combze hym, the
moze eaſely to kepe company with other / if
he vſed to forbere hir. But it is moche bet-
ter in beinge exerciſed with cherkes, rebu-
kes / & hatredes of enmyes, to vſe to ſubdue
angre / and not to chaffe whan thou arte yll
ſpoke to. Therfoze on this wyſe one ought
to vſe ſobzenes and ſuffrance, in enmytes.
But ſymplenes, great mynde, and gentyl-
nes is moze acozdyng in frendſhyppes. For
it is not ſo honeſt to deſerue well of a frēde,
as hit is ſhame not to do hit, as ofte as nede
requireth. But yet it is taken for gentilnes,
whan chaunce gyueth occaſion / to let paſſe
and not to be reuenged on thyn enmye.
But he that receyueth not his good wyll,
& prayſeth not his gentylnes, that forſweth
the offence of his enmie, & helpeth hym, if he
deſyre it / & taketh ſome hede to his chyldre,
or to his houſe / that is in perylle, truely he
hath an herte of a dyamant, or els of yron.
Whan Ceſar had commanded the ymages
of Pompei, that were caſt downe, to be ſette
vp agayne : Thou haſt, quod M. Tullius,

set vp Pompeis ymages, and stablysshed thyn owne. Wherfore an enmie is not to be dispraised, nor to be deceiued of his honour, whiche is to be praised, & worthye, for because a greatter prayse theron cometh vnto thē that so do praise. Beside that, he ỳ praiseth one / that deserueth it, is better beleued, whā he blameth, as one that hateth not the man, but that alloweth not his dede.

And that that is moste goodly of all and moste profitable, he shall in no wyse enuye his fortunate frendes / nor his familiars, whan they do any thynge prayse worthye, who so euer vseth to praise his enmyes / and not to gnawe nor byte at theyr good fortunes. Is there any thyng that bredeth suche profette in vs, or ỳ engēdreth in our mindes a better vse, than that that taketh from vs disdayne and enuye? For as in a common welthe there are many thynges necessarye and yet nought, whiche sins they be comen in custome, & gottē the strengthes of a lawe, yet shall they, to whom they be hurtefull or greuous / not lyghtely do them awaye: So enmytie bryngeth with hit many vices / as angre, suspection, reioysynge of others harme, remembrance of wronges, and leueth the printes of these in the mynde.

Be-

Beſydes that many thynges, whiche if thou do them to thyne enmye, ſeme nothyng yll nor wrongfull, ſo remayne they in vs / that ſkant they can be put away / as is craftynes, decepte, and ſubtylties. Wherby ofte tymes by the cuſtome, we ſhall vſe them to our frendes, if we be not ware howe we vſe them to our ẽmies. Therfore Pythagoras commanded very wel, whan he moued men from takynge of fowle, and of fyſſhe / and forbad the kyllynge of all gentyll beaſtis / to thende that in beaſtis we ſhulde vſe to tẽpre our ſelfes from cruelte and rauenynge. But hit is mochhe more goodly / in beinge a gentyll, a iuſte / and a ſymple enmye, in debates and ſtryfes agaynſt men, to chaſtice the foule and deceytefull affections of the mynde / and to ſubdue them / to thende that in medlynge with frendes men may vtterly forbere them.

Scaurus was at debate with Domitius, and ſewed hym: ſo a ſeruant of Domitius afore the matter was pleaded, came vnto Scaurus, and aduertiſed hym, that he had a ſecrete thynge to tell hym: but he wolde not ſuffre the felowe to ſpeke, but toke hym and ſente hym to his maiſter.

Cato whan Murena dyd ſewe hym, and

ſought to gather argumentes of the accuſa-
tion / there folowed hym (as was the cu-
ſtome) they that awayted, what ſhulde be
done, and they ofte tymes wolde aſke hym,
if that daye he wolde do any thynge / that
myght pertayne to his accuſynge : and if he
denyed it, they beleued hym and went theyr
way. And truely that was a greatte token,
that they had a good opinion of Cato.

But this is yet faireſt of al, that ones wha
we are acuſtomed to do ſprightly and iuſtly
with our enmyes, we ſhaſl neuer medle de-
ceytefully or falſelye with our frendes and
familiars. But by cauſe it muſte nedes be,
that euery kocke haue his combe, and euery
mynde of man of hym ſelfe bredeth ſtryfe,
ſuſpecte, & enuie : it were nat vnprofitable,
amonge frendes that haue but holowe myn
des, as ſayth Pyndarus, if a man poure out
the purgynge of ſuche fautes vpon his en-
myes, and to let hit ronne as in to a ſynke /
farre of from his frendes or familiars.
Whiche me thynketh Onomademus an ho-
neſt man perceyued, whiche was in Chio /
whan there was a mutenyng there / on that
parte that had the better, and warned them
of his ſyde / not to chaſe them all out, that
were of the contrary ſyde, leſt, quod he, that
we

we begynne to falle out with our frendes, if we wante emnyes. And if thoſe vices on this wyſe ſhulde be conſumed on enmyes/ they ſhal the leſſe greue frendes.

For truelye the potter ſhulde not ennie the potter, nor the ſynger the ſynger, as Heſiodus ſayth: and hit is not mete, that a man ſhulde diſdaine his neibour/ or his coſyn/or his brother, if he waxe riche, and haue good fortune. But if there be none other way to ridde thy ſelfe from ſtryfe, ennie, & diſdaine, than vſe thy ſelfe to be ſory for thyn enmies good fortune, and ſharpen the edge of angre agaynſt them. For as theſe connynge gardiners thynke to make roſis and violettis the better, if they ſowe oynyons and garlyke nere by thē, that what ſo euer ſower ſauour be in thē, it may be purged in to the tother: ſo an enmye receyuynge in to hym our enuie and waywardnes, ſhal make vs better and leſſe greuous to our frendis, that haue good fortune. Wherfore agaynſt them muſte be exerciſed the ſtryfe of glorie/of rule/and of good gaynynge, but not ſo moche, that we ſhuld tourmēt our ſelfe, tho they haue more than we: But to marke al thinges by what meanes they paſſe vs, and let vs endeuour vs to paſſe them in diligence/ endeuour/ſo-

brenes, and warenes: As Themistocles was wonte to saye/ that he coulde not slepe for Myltiades victorie at Maratho.

For he that is brought to so lowe mynde, and fayntyng for enuie, bycause he thinketh hym selfe passed of his enmye, in gouernāce, or in obtaynyng of causis, or in fauoure, or auctoritie with frendes/ or with noble men, and not rather endeuoureth and assayethe some thinge in dispite of hym/ trewely he is holden with a folysshe and a vayne enuye. But he whom hate blyndeth not so, but that he may inge hym, whō he hateth /ꝙ also may loke with indifferent eies, bothe vpon his lyfe / and his maners /his wordes, and his dedes: of a suertie he shall perceyue many of those thynges, that he enuiethe / to come vnto the tother by diligence, prouision/ and of dedes well done. And therwithal by exercise sharpynge the takynge hede of passing hym, and the studye of honour /he shal shake of al ydlenes and false herte. So that if wo se that they haue gotten in the courte or in the comon welthe, any vnhoneste or vndeserued power, eyther by flatery /or by deceite, or by false iugement, or by mede / yit shall not be greuous vnto vs /but rather plesure, in layinge to gether our vprygh̄te lyuynge

with

with theyr noughtynes. For truely all the golde that is eyther aboue the erthe or vnder the erthe, is not to be cõpared with vertue, as sayth Plato. It is mete also to haue alway in remẽbrãce that worde of Solon: We woll not saythe he, chaunge the ryches of vertue, neyther for the largesse that is cried by a great nombre/hired for mete, nor for honoures, nor for the chiefe place amõge the wyues & concubines of dukes & princis. For there is nothinge to be wondred at / or notable / that groweth of dissoneste. But the louer is blynde in that that he louethe, as sayth Plato / and better we perceyue if oure enmyes do any thinge vncomely. Yet maye we not tho they do noughtilye take an vnprofitable gladnes / or and if they do well / be moued with an yole griefe, but in erne of this is to be thought / that in beinge ware of the tone we maye be better than they / and folowynge the tother that we be no worse.

¶ Thus endeth Plutarche to take profette of enmyes.

¶ The maner to chose and cherysshe a frende.

TO fylle vp the padges, that els wold haue ben voide, I thought it shuld nother hurt nor displese, to adde hereynto a fewe sayenges / howe a man shulde chose and cherysshe a frende.

Cicero saith, that Scipio cõpleyned gretly / that men were more diligent in al thynges / than in frendshyppe: every man knoweth howe many gotes and shepe he hath, but no man can telle howe many frendes he hath: And in the getting of other thinges men vse great care and diligence / but in chosynge of frendes they be verye negligent, nor they haue not as it were markes and tokens / by the whiche they may deme those that are fete to be receyued in to frendshyppe. The boke sayth / haue not frendshyppe with an yrefull man / nor with a fole: but as Cicero saythe, men firme, and stable, and constant / shulde be taken in to frendshyppe. Of the whiche sorte is great scarsite and lacke / and to inge whiche they be, is a very harde thynge, except we make a proffe, and we can not make

a proffe

a proffe therof tyll we be entred in to frendſhyp. So, frendſhyp goth before ingement.

Some there be, that a ſmal ſome of money ſhal ſeede how ſure frendes they be. Some there are / whiche a littel thinge can not remoue, & yet they be knowen in a great nede.

And if we happe to fynde a frende / that deme th it a foule and a ſhamfull thynge to ſet more by money than by frēdſhyp: yet wher ſhal we finde thē / that wyl not more eſteme honours, rowmes, lordſhips, powers, and abundāce of riches, than frendſhip? But as the ſame Cicero ſaithe, nother profittes, honours, riches, pleſures / nor none other ſuch like thinges, ſhulde be more ſet by than frēdſhips. But yet he that is a good man, ſhal do nothing for his frendes ſake, that is either a gainſt the cōmon welthe, or els agaynſt his othe or fidelite. For the offence is not excuſable, to ſay, thou dyddeſt it for thy frendes ſake. And yet the ſame Cicero, as Gellius doth recite his wordis, ſaith, that where our frende ſtandethe in ieopardye eyther of his life or of his good renowme / we may ſomewhat ſwarne a ſyde out of the waye. But what ſo euer Gellius ſaith, Cicero teacheth plainly, that we ſhulde require nothynge of our frende / but that that is honeſt.

And

And nowe concernynge the truſte that we ought to haue in our frende, Seneca ſayth: He that eſtemethe any man his frende, the whiche he can not truſt ſo mocke as him ſelfe, doth deceiue hym ſelfe. And he that maketh and prouoketh his frende feſtynge at the table doth fayle. It is vertue, ſaythe Cicero, the whiche bothe wynneth and entertaynethe frendes. A man ſhulde reaſon and debate all thinges with his frende, but fyrſt he ſhulde debate and reaſon with hym, whether he be a frende or no. No man nedeth to myſtruſt frendſhip / but fyrſte let hym examyne and deme, whether it be frendſhyp or not.

They do agaynſt the preceptes of Theophraſte, the whiche loue before they iuge, and not after they haue demed. Thou ſhuldeſte a longe tyme conſyder, whether thou ſhuldeſt take any in to thy frendſhyppe. and whan it liketh the ſo to do, than receiue him with all thy very harte, and talke as boldly with him, as thoughe thou were alone. But yet lyue thou after ſuche faſhion, that thou cõmitte nothynge to hym / but that that thou wolde ſt cõmitte to an enmie. But for becauſe there be certayne buſineſſes / the whiche cuſtome maketh ſecrete, make thy frẽde priuie to all thy cares and thoughtes. Thou ſhalte

do thus, if thou suppose hym to be sure and faythfull. For many shewe the maner and waye to deceiue, while they fere to be deceiued. And some tell them that they mete by the way, & blowe in euery mans eare, it that shulde only be opened & shewed to frendes. Agayne some also dzede so moche the conscience of their mooste dere frendes, that if they may, they wolle kepe close within them all their secretenes, bycause they wolle not put them in truste therwith. None of these two wayes is to be taken/ for eche of them both is nought, to truste euery body/ and to truste no man. Of whiche two fautes the fyrste is the moze honest / and the other the moze sure. And thoughe the wyse man be content with hym selfe / yet wolle he haue a frende, and it be for none other cause, but to exercise frendshyppe/ leste so great a vertue shulde lye aside. Not for that that Epicure saythe/ that he may haue one to tende hym whan he is sicke, or els that maye succoure hym, if he be cast in prison/ or be poure and nedy, but that he may haue one/ whom sicke and diseased he may tende vpon, and whom he may delyuer out of warde / if he happe to come in his enmyes handes. He that regardeth hym selfe / and for his owne sake

seketh

ſeketh frendſhyppe, he intendeth yuell: and lyke as he begynneth, ſo ſhall he ende. He thynketh he hath got a frende to helpe hym out of priſon, whiche, whan he hereth the chaynes rattel, goth his way. Theſe frendſhyps, as the people ſayth, dure for a tyme. He that is receyued into frendſhyp for loue of profyte, as longe as he is profytable, he pleaſeth. It is nedeful that the begynnyng and endynge of frendſhyp, ſhulde agre. He that begynneth to be a frende, by cauſe it is expedient for hym, ſome price ſhall pleaſe hym agaynſt frendſhyp, if there be any price in it / that may pleaſe him aboue frendſhyp. Thou ſayſte, To what intent ſhulde I prepare a frende? I anſwere, that thou maiſt haue one, whom thou mayſte accompany, whan he is baniſhed / for whom thou mayſt put thy ſelfe in daunger of dethe. For the tother is rather a ſhapmanſhyp than a frendſhyppe, whiche hath a reſpecte to profette, and conſidereth, what anayle he maye gette therby. There is nothynge, that ſo mocke deliteth the mynde, as faythfull frendſhyp. And he is well happy / that fyndeth a trewe frende, ſaythe the boke. O howe great is the goodnes / whan the breaſtis be prepared redye, in to the whiche all ſecretenes maye

ſurely deſcende, whoſe conſcience thou dredeſt leſſe than thyne owne, whoſe talkynge eaſeth the greſe and heuynes of thy harte / the ſentence gyueth redy and quicke counſaile / the chere daſſheth the inwarde ſorowe, and the very regarde and beholdynge delyteth. And bycauſe the vſe of frendſhyppe is variable and manyfolde, and there be many cauſes gyuen of ſuſpicion and offence, the whiche is a wiſe mans parte to eſcheue, to helpe / and to ſuffre. Frendes muſte ofte be moniſſhed, and rebuked, and that muſte be taken frendly / whan hit is done of good wyll. But for ſo moche as Terence ſaythe, Trouthe bredeth hate / whiche is as a poyſon to frendſhyppe / we muſt take hede, that our monition be not ſowre, and that the rebuke be without vile wordes. For vile rebukes, as the boke ſayth, fordoth frendſhip.

Thus endethe the maner to chooſe and cheryſſhe a frende, Imprinted at London in Fletеſtrete by Thom. Berthelet, printer to the kynges moſt noble grace. Cum priuilegio.

Collated MR
3/11/33 RS